And when they were beheaded, they cast and threw theiff toward [the figure of] Uitzilopochtli.

And the quail, when their necks were wrung, went fluttering away, thrashing and striking the earth.

And the masters of the youths took them and gathered them up, stripped off the feathers, and roasted and salted them, seasoning them with salt.

Some they laid aside for Moctezuma, and the rest they assigned to his chiefs, only to the princes. And also to the masters of the youths, who marched in front, and also those [who were] priests.

And all took their large braziers—not their polished braziers. In them were coals and shavings of wood. They heaped it up, raised it, and made a hearth, and fired it with pine branches. And it burned exceedingly.

And they took white incense and coarse incense.[16] And when it was the proper time to offer incense, they laid coals in the incense burner and on it cast the white incense, and raised it as an offering to Uitzilopochtli.

Thus they offered him fire, they incensed him, not only here in the great temple but in their houses, and the tribal temples. Incense was offered all the gods whom they acknowledged.

And after they had dedicated the fire [and incense to the gods], then they cast the coals into the hearth [in the courtyard].

And the young women had painted their faces and were arrayed in red feathers.

And they fastened their sacrificial paper banners to canes. [The banners] were painted in black in what was called a scroll design.

And the rich [women and girls had] narrow cotton blankets thus fastened [to canes], likewise similarly painted with a scroll design.

And two masters of youths, with black paint spread on their faces, stood above and before the round fire vessel. Occupying the leading position, they carried on their backs pine wood cages with small paper banners; they carried them with tump lines which passed only across the chest.

They caused the women to begin the dance; they danced leaping, dancing in the fashion of women. And the women were in the middle, holding their sacrificial banners in both hands. They danced and

16. Thus identified in Seler, *op. cit.*, p. 105.

Auh yn iquac tlacotonalo, yujc contlaça yujc conmaiauj, in Vitzilopuchtli. 796X

Auh in çoçolti in oquechcotonaloque, tlapapatlatztinemj papatlacatinemj, tlalli ic moujujtequj, tlalli ic momomola:

auh in teachcaoan qujnpepena, qujnnechicoa, qujnvihtlatla, qujntleoatza, qujmiztaioujia, qujmiztaioquzuhoatza: [251 26.5]

cequj qujtonaltia yn Motecuçoma, auh yn oc cequj qujntonaltiaia yn jtechiuhcaoan, çaniioque in pipilti. Auh no ichoantin in teachcaoan, tlaiacatique: no ichoan in tlamacazque,

yoan muchi tlacatl qujtquja yapãtlecax, amo iehoatl in petztlecaxitl, vncan ietiuh tlexochtli, yoan tlaxipeoalli, contepeuhtitlalia, contlecauja, contlecujtia, ocotica contlemjna, vncan tlãtlãtla. [374]

Yoan qujtquja iztac copalli: yoã quauhiocopalli: auh yn iquac yn icinman, in ie tlenamaco, in tlexochtli qujoaltema, tlemâco, ipan contepeoa yn iztac copalli, ic conjiaujlia yn Vitzilopuchtli:

ic qujtotonjlia, ic qujpopochuja, amo çanyio vncan in vey teupã, çan no yoã intechachan, intecacalpulco, popochujlo in ixqujchtin in teteuoan inpan qujnmatia.

Auh yn oconiauhque tletl njmã ie ic contema tlexicco:

auh in cioa ichpopuchti, moxaoaia, mopotonjaia tlapaliujtica: [302 237]

yoan in tẽteuh acatica qujquappachoa, tliltica tlacujlolli, motocaiotia acaxilquj: [302 289]

auh in motlacamati, canaoac ynjc qujquappachoa: çan no acaxilquj ynjc tlacujlolli:

Auh vmentin in tiachcaoã mixtlilpopotzque, haco manj, tlexictli ixpan, qujiacatitimanj ococalli in qujmama, amapapaiocatotonti, çan quelpanmama. [502] [417]

qujnpeoaltilia yn cioa in netotilitli, ynic mjtotia chocholoa, çan mocioaittotia: auh in cioa çan tlattic in manj, yn jnteteuh coomemauja, qujtotitimanj, 796X 535

561 681 them with a cord, or they stoned them, or before the people they beat them with wooden [staves], so that they were slain. Thus the ruler implanted fear.[11]

●251 FIFTH PARAGRAPH, where is told how they stored all the food.

Petlacalco: there was stored all the food. Dried maize grains thus were kept in wooden grain bins; more than two thousand [measures of] grains of dried maize—a store of twenty years for the city. And in wooden storage bins were dried beans, chía, amaranth seeds, wrinkled chía, salt jars, coarse salt, baskets of chilis, baskets of squash seeds, and large squash seeds. And there was kept the jail, the [697] wooden cage,[12] where they imprisoned and confined evildoers.

IC MACUJLLI PARRAPHO: vncan mjtoa inj quipiaia in jxquich qualonj.

Petlacalco, vncan mopiaia, in jxquich qualonj, in tlaolli, injc mopiaia quauhquezcomatl, amo çan macujltzontli, vncatca tlaolli: cempoalxiuhcaiotl, in jtetzon altepetl, ioan quauhcuezcontica mamanca in etl, in chian, in osuhtli, in chiantzotzol, iztacomjtl, iztaxalli, chilpetlatl, aiooachpetlatl, quauhaiooachtli: ioan vncan mopiaia in teilpilcalli, quauhcalli, in vncan qujmjlpiaia, qujncaltzaquaia tlatlacoanj.

624 651 681 344 SIXTH PARAGRAPH, in which is described the house of the majordomos and stewards.

Calpixcalli[13] or Texancalli: there assembled all the majordomos and tribute gatherers. There they were lodged [to await the command of the ruler, (lest) he require something, or] to bring down and put in order that which was their trust as tributes, [and there they arranged in order the various foods] which every day they gave the ruler. And if the ruler knew something ill of a majordomo, perchance of something he stole from the tributes; or that all his charge, the tributes, perhaps did not equal the correct count when all his store was tallied and examined; then he jailed the majordomo in a wooden cage; he exacted the penalty, that he die. Then he cast out his women [and his children from his home]. Then quickly the house of the majordomo was closed up, and all his goods remained in the house. All belonged to the ruler.

IC CHIQUACEN PARRAPHO, vncā mjtoa: in jnchan mayordomos in calpixque.

Calpixcalli, texancalli, vncā cenqujçaia: in jxquich calpixquj, ioan tequjtquj, vncan tecpanoaia injc [quitlatolchixticatca tlatoani, aço tlein quinequiz, aço] tlein qujtemoz qujcencauhticatca, in tlein inpiel tlacalaqujlli, [yoan uncan quicenquiittiaya y nepapan tlaqualli,] in momoztlae qujmácaia tlatoanj. Auh intla tlatoanj, itla qujmachili, ce calpixquj, aço itla qujnaoalchioa tlacalaqujlli: ioan in jxquich in jpiel, in tlacalaqujlli: acaçomo caçi in tlapoaliztli: in jcoac mopoa, mocxitoca, in jxquich in jpiel; njman quauhcalco qujtlalia, in calpixquj: qujtzacutiuh, mjquj, njman qujnquijxtia, in jçioahoan [yoan in ipilhoan yn ichan]: njman içiuhca motzaqua, in jcal calpixquj ioan in jxquich in jtlatquj, calitic onoc: moch itech compoā tlatoanj.

565 574 431 344 Coacalli: there were established all the lords from everywhere—friends of the ruler, and all the lords unfriendly to him. He gave and bestowed upon them all manner of costly goods: valuable capes and breech clouts, golden lip plugs, golden ear plugs, green stone lip plugs, green stone necklaces, and green stone bracelets.

Coacalli vncan tecpanoaia, in jxquichtin, noujian tlatoque: in jicnjhoan tlatoanj, ioan in jxquichtin, iiauhoan tlatoque: qujnmacaia, qujntlauhtiaia, in jxquich tlaçotli, in tlaçotilmatli, in tlaçomaxtlatl, in teucujtlatentetl, in teucujtlanacochtli, in chalchiuhtentetl, in chalchiuhcozcatl, in chalchiuhmacuextli.

11. At the end of this paragraph, the *Real Academia de la Historia MS* contains an account of the Calmecac, which is lacking in the *Florentine Codex*. (See Appendix A.)

12. *Teilpilcalli, quauhcalli*: Orozco y Berra, *op. cit.*, I, pp. 268-269, writes: *"Las prisiones eran de dos especies. La llamada teilpilcalli, lugar de prenda, era una estancia destinada á los delincuentes de penas leves; el cuauhcalli, casa de madera, especie de jaula fuerte de vigas, en que se guardaba los condenados á la muerte y prisioneros de guerra destinados al sacrificio."*

13. In the *Real Academia de la Historia MS*, three passages appear which are not in the *Florentine Codex*. Because they change the sense to a degree, they are here inserted in brackets.

X 787 all, lose his property, scatter it. Where could he save himself, find repose, or extend his arm? What could he quickly take? Well did he save, hide, and store his sustenance for himself.

X 787 164 Everything frightened him lest pestilence sometime come upon him: fearful sickness, the gout, lameness, cramps, paralysis; sickness of the eyes—ophthalmia, or crossed eyes, or watering, withered, or shattered eyes, and blindness; or cancer,[1] piles, some major corruption; or the king's evil; or inflammation of glands might settle in and affect his throat, scarring and marking it;[2] or a bloody flux and loss of blood;[3] or a sore throat, and hoarseness; or pustules, etc.; or possession by a demon and insanity.

X 787 This man was the one on whom these ailments did not settle; who benefited and provided for himself, and provided for and benefited his children and grandchildren; who lived in wealth.

X 787 241 And if he were a gardener, a worker of the soil, a laborer, one who tilled the land, one who broke and reworked the fields, he planted and sowed all things on his land, in his garden, in his worked fields. And when [the seed] had sprouted, and formed shoots, he hoed the ground; he built up mounds; he broke the clods of earth, and went stirring up the dust.

And if it were irrigated land, he opened his plot for irrigating. And if he had swamp land, and were a dweller in swamp country, he cultivated and planted maize for tamales, transplanted and set out chilis, and fertilized the land.

X 787 After this, he witnessed the successful results of his fatigue and pains. Thus he attained his wealth and his contentment. When he had realized and procured his products of the soil, he was content, rejoicing, and happy.

X 787 ● 251 He stored it; everything he stored up: his ears of maize, black, white, yellow, or red. And when he harvested and gathered it, he put aside, sorted out, and chose the large ears of maize. Some he formed into clusters, separate clusters; some he formed into caltrops. On the beams at the front of the house he hung the bunches and the caltrop-shaped bunches.

tlẽ conquitivetziz, vel motẽtetzõtia, monepacholtia, quinetzontlalia, yn inenca,

muchi iẽ ynjc motlamauhcaittilia in ma quẽmã ipan oalla in tzmuxtli, hecatl, in temamauhti cocoliztli, in coaciviztli, in cocototzaviliztli, in oapacaliztli, quãquauhtiliztli, yn anoço izcocoliztli, ijchichitinaliztli, in teixcuecueponi, in teixcatatili, teixputzauh, teixcacazo, tlaiooaiantetlali, anoço qualocatl, xochicíviztli, itla veypalanaliztli, anoço toçanpotzalli, coatetl in tequechtlanmotlalia motlattilia, tequechtitilo tequechtitiqujlo, tequechmomotzolo, anoço tlaelli, ezcuicuiltic, anoço tetzamiiaoaciviliztli, yçaoquiliztli, nanaoatl. et.[4] anoço tetechquineoaliztli, iollotlavelilocatiliztli.

Jehoatl in ynic ãmotlatlalia, ynic mocnelia, ynjc monavilia, yuan quinnavilia, quimjcnelia yn ipilhoã, yn jxvioan, ynjc motlãtlamachitinemj,

auh intla millacatl, tlalchiuhquj, elimjoqui, elimiquinj, çacamo, çacamoanj, ixquich qujtoca, ontlatepeoa, yn imilpan, yn imilco yn icuentla, auh yn oixhoac, in ie papatlacatoc, ytoc, tlapupuxoa, tlatlalhuja, tlacuentlapana, ixtlalilhujuhtinemj;

auh intla amilli, clatlxilia, auh intla chiname, chinãpanecatl, cintamaloa, cintamalaquja, chilteca, chilquetza, tlaçoquipachoa,

je vncan jnin quitta, yn amo nenvetzi, yn iciaviz, yn ineoẽcol, ynjc qujtta ynecuiltonol, yneiollaliliz, yn otlamachiuh yn oquittac itonacaiouh, moiollalia, paqui, vellamati,

tlacalaquia, ixquich quicalaquja yn icin in iauitl, yn iztac, in coztic, in xiuhtoctli, auh in iquac pixca, in tlacuicui nononqua quitema, quicẽquixtia, quipepena, in vevej cintli, cequi cocholalia, cõcholalia, cequi colchicaloa, ycalixquac qujpipiloa yn iochol, yn iolchical, inhqujn tlapipilcac ocholli, yn olchicalli, auh in molquitl nonqua quitema, yoan inn popoiotl

1. *Cuahuatl*, in Sahagún (Carochey ed.), Vol. IV, p. 331, is "*Hígueo, purásico que se introduzcan bajo la piel. Dermatophylus pulex penetrans L.*"
2. *Mothatilia*, superscribed; does not appear in the corresponding *Real Palacio MS* text.
3. *Ixuiuitlin* in *Ibid.*; it is followed by *omoyo axolotl, xuxuiuhcaoatl* (possibly meaning "or a bad taste in the mouth"; cf. *axolotl*).

It was as if the clusters and caltrop bunches hung suspended. And the undeveloped ears he laid apart, as well as the smutty ones. He kept all, he left nothing. He removed all the grains of maize, and the various things which were with the grains of maize.

atle quixcaoa, tlacẽtoca much cohoia, yn izquiuel ytech caca tlalli,

787 X
251 ●

And the harvesters, those who gathered the harvest, he provided with and gave bunches of ears of maize. He garlanded them with clusters of ears of maize. The harvesters, those who harvested for him, were provided and given clusters of ears of maize; they were garlanded with clusters of ears of maize, and with [single] ears.

auh in pixcaque in quipixquilia, quimochavia, quimocholtia, quimocholcoxcatia, mochavia, mocholtia, mocholcoxcatia, mociçoxcatia, in pixcaque, in tepixquilique,

787 X
241

And some walked about as gleaners. They gleaned, gathered, and searched for themselves the forgotten ears of maize, or the small, undeveloped ones, which the harvesters had not gathered. They hurried to all places[4] and went everywhere, feeling with their feet among the dry maize stalks, the leaves, and the husks, in order to place their gleanings in the fold of their capes.

auh cequjn onnemj motitixique, quimotitixia, quimocuicuilia, quimotetemolia in çan oilcaoaloc cintli, anoço molquitotonti, in amo quicuicuique pixcaque, tlacencoltoca, quipanocvitivi, tlatlacxitemotivi in ooquauhtitlan izoatitlan, totomochtitlan, ic monixiquipilquentia yn jntitix,

And the owner of the garden then filled storage bins. He packed and filled his storage bins with his amaranth,[5] his *chía*, his beans. First he threshed, purified, sorted, and gathered them up, and winnowed and fanned out the chaff; he let the wind carry off and scatter the impurities. He threw away the dirt among the bean pods. Then he filled up each vessel. He filled the vessels with his food, sealed them up separately, etc.

auh in mile çatepan tlacuẽxcõtema, tlacuecuexcontema, tlacuezcomatema, yn iiaouh, yn ichie, ym ieuh achtopa quivitequi, quiiectia, quitlaiectilia, quitlacuicuilia, cacana, quchecaquetza, quẽcatoctia, quitepeoa in polocatl, quitlaça yn exotlaçolli, çatepa tlacoõtema, quicocõtema, quipepepechoa, in ie izquich itonacaiouh. et[a].

787 X
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4. After *quauhxoxouiti* the Real Palacio MS reads: *in milli mocuiti tlacuelalaia* . . . This would change it to read: *they hurried to all places and went from field to field. Everywhere they went stirring, feeling with their feet* . . .

5. Found in *ibid.*; otherwise (*ibidem*), 'the aromatic herbs.'

[p. 130 is blank]